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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Vol. XI. Second Part.

M. Niedermann. *Lupana*. *Lupanar*. The latter form might perhaps be applied to a person; cf. Germ. *Frauenzimmer*. Hence one should be cautious in emending *lupanar* to *lupanam* (Lact. Inst. 3. 21. 4), etc. *Lupana* occurs only in the gen. pl., which could come from *lupanar*, and in many cases with the variant *lupanarium*. If *lupana* is accepted, it may come from *lupa* and not from *lupanar*.

E. Wölfflin, *Zur Lex Manciana*. An examination of the Latin-ity of this inscription, found in Africa, and assigned to the time of Septimius Severus. *Zur Epitoma Livii*. Evidence from the language of the later historical writers that they derived their version of the story of Horatius Cocles not from Liv. 2. 10, but from the *Epitoma*. *Rectagonum*. A note on *Indoger. Forsch.* IX. 355.

J. Denk, *Abpono*. From the reading of the MSS in Apicius, ch. 65, *cum semel fervuerit, abpones (appones)*, it is assumed that in later Latin *appono* might stand for *abpono*, instead of for *adpono*, as is regularly the case. A note by the Editor supports the conjecture *depono*. *Bestiosus* und *Serpentiosus*. These words, overlooked by the lexicographers, occur in Jul. Val. *Res Gestae Alex. Mac.*, p. 196, l. 27 and p. 209, l. 23 in Kübler's edition. K., however, does not include them in his *Index. Inf. fut. pass. auf -uiri*. An additional example from Apul. and three from Jul. Val. *Eques* = *equus*. Additional examples. The usage was noted by Kaulen, *Handb. zur Vulgata*, 1870.

Ov. *Densusianu*, *Comparare* = "kaufen". Some additions to the examples in Schuchardt, *Vokal. I.* 195, dating from the end of the fourth and the beginning of the fifth century.

A. Sonny, *Nachträgliches zu sopio -onis*. Reference to the note of Osthoff, *Beitr. zur Gesch. der deutschen Spr. und Litt.* XX. (1895) 93, with an additional example of the word.

H. Kirk, *Nachtrag zu etiam nunc*. A correction, with an additional example of temporal *etiam*.

277-297. Review of the Literature for 1897, 1898.

298-299. Necrology. Otto Ribbeck.

300. E. Wölfflin, *Vom Thesaurus*. Report of progress.

301-331. W. Heraeus, *Die Appendix Probi*. A new recension, based on the text of Foerster in *Wiener Studien*, XIV. 294, and the article of Gundermann in *Zeitsch. f. franz. Spr. und Litt.* XV. 184, with a commentary.

332. W. M. Lindsay, *Lucuns*. *Lucuntulus*. *Lucuns* is connected by Keller, *Volksetym.* 85 with γλυκοῦς, influenced by *lūceo* and *lūcidus*. L. shows that the *u* is short and suggests that *lucuns* is a loan-word from λυκόεις = λυκοειδής. An older form is *lucuens*, and the diminutive has the forms *lucuentulus* and later *lucuntulus*.

333-350. J. H. Schmalz, *Donec und Dum (bis zu den august. Dichtern einschliesslich)*. 1. *Donec*. Discussion of the various forms and of the derivations, of which *do-ne-cum* = "until when not" is preferred. The subordinate use is regarded as the earlier. Originally *donec* meant only "until". The meaning "as long as" occurs first in *Lucr.* It seems never to have acquired the meaning "while". *Dum*, *donec* and *quoad* are variously preferred and avoided by different writers. The mood with *donec* = "until" is the indic., and the tenses are commonly the perf. and the fut. perf.; the pres. and the fut. are rare, and the imperf. very rare. The pluperf. is not found at all. The subjunctive is found as early as *Plaut.*, but in early Latin *dum* is preferred with the subj. and *donec* with the fut. indic. The subj. is oblique, final, iterative, or prospective. Many writers use only the subj. with *donec*, and in late Latin without apparent reason. With *donec* = "as long as" we regularly have the indicative. When the subjunctive is used it is oblique or iterative; so in *Liv.* 21. 28. 10. As a coordinate conjunction first in *Lucr.*, then in *Petr.*; often in *Liv.* and *Tac.* with the value of *cum inversum*. A correlative particle is often used in the main clause, whence *usque donec*, *usque adeo donec*, etc. A summary of the uses in the various writers of the period follows. 2. *Dum*. The acc. sing. from the pronominal stem *do*, originally as an adverb. The use as a conjunction arises by the suppression of *dum* in the second member of such sentences as *Catull.* 42. 45. In *Plaut.* and *Ter.* *dum* is commonly used with the pres. indic. *Dum* = "until" referring to the past, is not found in early Latin. *Dum* = "while" is not found in *Plaut.* and *Ter.* with the imperf. or pluperf. Of action coextensive with that of the main clause the pres. is used even when the action extends into the future. Referring to past time the imperf. occurs three times, the perf. more frequently. With reference to future time the fut. is used and in the main clause the fut. or a form with future meaning, rarely the pres. Of actions not coextensive the hist. pres. is used. The perf. is rare; in *Plaut.* it is found only when *dum* = *cum*. With *dum* = "until" we usually have the pres. (sometimes with future force), with isolated cases of the fut. or fut. perf. The pres. subj. is also found, especially in the third pers. In the first pers. the

indic. is usual, while both are found in the second. The imperf. subj. sometimes occurs through the sequence of tenses. Conditional *dum* comes from the temporal use. It always has subj. and neg. *ne*. *Dum* final, causal and consecutive also occur. Correlative words are sometimes found in both main and subordinate clause. A summary of the usage of the writers of the period follows, and one of the uses of *dum* in *inscr.*, based on Bücheler's *Anthol.*

351-360. M. Pokrowskij, *Glossographisches und Linguistisches zum Thesaurus glossarum emendatarum von G. Götz*. Additions and corrections.

360. L. Havet, *Moraclum*. In *Plaut. Trin.* 1108 would read this word for *morae*, with the addition of *abi*. Some addition is required also with *morae*.

361-368. E. Wölfflin, *Zur Latinität des Jordanes*. J. was influenced by Verg., whom he quotes three times, besides showing traces of his vocabulary. In phrases of two words taken from Verg. he does not change the order, as Tac. does. He also borrows longer phrases, sometimes misunderstanding his original. He has read the *Georg.* and *Aen.*, and hence had the regular school training. He also shows reminiscences of *Bibl. Lat.*, of *Sall.*, and of *Cassiod.* An investigation of his language should be based, not on the colloquial language of the day, but on that of the authors read in the schools. Hence many of the examples cited by Mommsen are not significant. A comparison of his language with that of *Florus* shows interesting divergencies.

369-393. Wölfflin-Meader, *Zur Geschichte der Pronomina demonstrativa*. A summary of the dissertation of Meader, with additions. See C. L. Meader, *The Latin Pronouns Is, Hic, Iste, Ipse*: New York, Macmillan, 1901.

394. R. Fuchs, *Zeugma*. Cites a remarkable example from *Theod. Prisc.*, *Logicus*, 65: *hos . . . unctionibus et gestationibus vel fricationibus . . . mediocriter perunguimus*.

395-404. Long-Wölfflin, *Quotiens, quotienscumque, quotiensque*; Summary of the dissertation of Long, with additions. See O. F. Long, *On the Usage of Quotiens and Quotienscumque in Different Periods of Latin*: Baltimore, John Murphy Co., 1901.

405-417. C. E. Bennett, *Die mit tamquam und quasi eingeleiteten Substantivsätze*. Commonly confused with the causal clauses with *tamquam* and *quasi*. The use of the former in this way developed during the first and second centuries, A. D. A chronological list is given from *Sen. Rh.* to *Apul.*, with nouns, verbs and adverbs. The earliest instance is perhaps found in *Nep. Ham.* 2. 2, where B. would read *tamquam sentiret*. The usage is derived not from the causal, but from the comparative

clause. The substantive clause with quasi appears in archaic Latin, especially after *simulo* and compounds. These clauses differ, however, from those of Silver Lat. in being objective, while the latter are subjective.

417. Eb. Nestle, *Velum*. This word early made its way into Syrian and Aramaic. A new example is cited from *Epist. Jeremiae* (6th chap. of Book of Baruch in the Latin editions of the Bible), where the god *Bēlon* is taken for *βῆλον* = *velum*.

418. E. Wölfflin, *Diploma femin.* Occurs in *Wilmanns*, 589. 6 = *CIL. VIII. 1027*, as observed by *Bücheler*, *Carm. lat. Epigr.* 484. Examples of *schema* and *cataplasma* as feminines are also given.

419-430. *Miscellen.* M. Maas, *Die neuen Juvenalverse*. The lines discovered by *Winsted* in *cod. Bodl. Canon. 41*, which M. regards as genuine, are translated with a commentary. Since no mention of them is found in the *Panormia* of *Osbernus*, they must have been lost before the publication of that work.

E. Wölfflin, *Laetodorus*. Not a hybrid, but = *Letodorus*; cf. *Apollodorus* and *Artemidorus*.

H. Blumner, *Was bedeutet replumbare?* Defends his view that it refers to the loosening of soldering, against E. Pernice.

O. Schlutter, *Addenda Lexicis Latinis*.

J. Denk, *Lesefrüchte*. Examples of *abditare*, *devotiosus*, *Latinizo*, *medica* = *obstetrix*, *bestiosus*, and *serpentiosus*.

Fr. Skutsch, *Em*. Regards *em* as an imperative of *emere* (cf. *dic*, etc.), since in *Plaut.* and *Ter.* it is used only with the sing., and is never elided. *Praedo*, "Jäger". Apparently found in *Claudian.* *Fescenn. 1. 11*. The meaning is a natural one in view of *praeda* = "Jagdbeute". *Almen* = *alimentum*. In *cod. Salmasianus Poet. lat. min. IV. 394 B.* = *Anth. p. 255 f. R.*

E. Wölfflin, *Eine echt taciteische Wendung*. Examples from other writers of the rhetorical device in *Tac. Hist. 1. 81 cum timeret Otho, timebatur*, cited by F. Münzer under the above caption.

W. Otto, *Simulter*. In *Itala, Marc. 12. 22* would read for *si mulier mortua est et mulier sine filis* of *cod. K*, *simulter mortua est*. *Simulter* is the reading in *Plaut. Pseud. 362*, according to *Nonius (170)*.

431-450. Review of the Literature for 1898, 1899.

450. *Turiner Preis von 30,000 Fr. Vom Thesaurus Linguae Latinae.*

451-452. W. Heraeus, *Zu der Appendix Probi. Index der getadelten Vulgärformen.*

453-467. H. Krüger, *Bemerkungen über den Sprachgebrauch der Kaiserkonstitutionen im Codex Justinianus*. See ALL. X. 247. A brief notice of Longo's *Vocabolario delle costituzioni latine di Giustiniano* is followed by some observations on the language used by the emperors represented in the Cod. Just. with particular reference (1) to words and usages which were current in earlier times, but were afterwards given up; and words favored or avoided by individual emperors; and (2) to words characterized by peculiar and unusual meanings.

467. C. Wagener, *Neue Traktate Novatians*. The supposed translation of a hitherto unknown work of Origen, published by Msgr. Pierre Batiffol under the title *Tractatus Originis de libris ss. scripturarum*, is in reality a collection of 20 homilies of Novatianus.

469-490. Edwards-Wölfflin, *Von dem sogenannten Genetivus und Ablativus qualitatis*. A continuation of the article on pp. 197 ff.

490. L. Havet, *Quodie*. This form, preceded by a feminine dies, is found in Cic. de dom. 45. See ALL. I. 389.

491-501. F. Glöckner, *Ne und num*. The usual view as to the meaning of these particles in direct and indirect questions is not of universal application. Would derive *nē* from the asseverative *nē*, not from the negative *nē*. *Num* is a weak form of *nunc* (*νῦν*); like *cum*, it has temporal, consecutive, and modal uses, of which examples are given.

501-502. Eb. Nestle, *Vas, Plural vases*. In *Eccli. (Sirach) 6. 31 *et bases virtutis* is for *et vases virtutis*, of which the preceding in *protectionem fortitudinis* is a correction. In *Sir. 27. (6) 5, for *apronia* would read *copia*.

503-514. E. Wölfflin, *Hexameter und silberne Prosa*. The language of the poets is undoubtedly affected by the demands of the metre, although the explanation "*metri causa*" may be pushed too far. Proper names offer special difficulties which are met sometimes by license in the use of quantity (*Italia*, *Macēdonia*) or by substitution (*Emathia* and *Thessalia* = *Macedonia*). Besides this, metrical considerations led to innovations in vocabulary and in syntax, which were taken into Silver and later prose without a similar justification.

514. *Funerare in der Epitoma Livii*. In Liv. 2. 33. 11 and in the *Periocha* we have *extulit* in the account of the funeral of *Menenius Agrippa*. Val. Max. (4. 4. 2) drew his *funeratus est* from the *Epitome*.

515-536. O. Hey, *Euphemismus und Verwandtes im Lateinischen*. Euphemism by aposiopesis or by the use of foreign (Greek) words occurs, but did not affect the Latin language. The formation of new words or changes in the meanings of those already in existence are due to: 1) necessity and 2) subjective

grounds. Euphemism belongs to the second group and in genuine euphemism the grounds are shame and fear; when they are irony or ridicule, we do not have true euphemism. To fear are due euphemisms relating to disease and death; this is extended to matters which are merely unpleasant: danger, exile, debt, denial of requests, and the like. Based on shame are the euphemisms relating to sexual matters and the necessities of nature; this form is extended to ugliness, drunkenness, and the like. Many examples of each class are given.

537-544. E. Wölfflin, Campana, Glocke. Species, Spezerei. Other words for bell are *clocca*, Fr. *la cloche*, and *signum*. Campana, which is the basis of the Ital. and Span. words, is found for the first time in this sense in Ferrandus (515 A. D.). It is formed by ellipsis from Campana vasa, with the familiar change of a n. pl. to a fem. sing. In Plin. NH. 18. 360 the word does not have this meaning, but its usual one of Campana vasa. Species originally meant the finished product as opposed to the raw material (*materia*). In Cic. it includes oil, wine, and grain, and it was finally extended to include all kinds of wares. Its *specerie*, = fr. *épicerie*, was not developed in Latin, since the *taberna specieria* was not known to the Romans, but the different products were sold each in its own shop.

545-576. C. Weyman, Der tractatus Origenis de libris ss. scripturarum ein Werk Novatians. The statement made about this work on p. 467 above, is supported by a detailed comparison of the language and style of the tractatus with the De Trin. and the De cibis Iudaicis of Novatianus. There are added numerous notes on the text of the tractatus.

577. A note on the above article by the editor of the ALL. on the use of particles in the works under consideration.

578. L. Havet, Aleari. Suggests *te aleari* for *tete amari* in Ter. Ad. *33; cf. Landgraf on *aleatur*] *cotizat*, ALL. IX. 363.

579-585. Miscellen. L. Havet, Multo tanta plus, bis tanta plus. In the former of these phrases *tanta*, which has good MS authority, should not be changed to *tanto* in Plaut. Merc. 680, etc. The expression originated in ellipsis, *multo tanta* (*pecunia pluris vendidi*). Perhaps *bis tanta* should be read in *Ter. Ad. 56.

B. Maurenbrecher, Em bei Plautus und Terenz. Takes exception to the statements of Skutsch (p. 429 above) that *em* is used only with the sing., citing Merc. 313 and Poen. 726; and that it is never elided, citing Bacch. 274, Eun. 459 and 472, etc.

F. Skutsch, Promulsis. Denies the long *i* in *promulside conficere* (Cic. Epist. IX. 20. 1), assumed by Bornecque on rhythmical grounds. Shows that short *i* is demanded also by grammatical considerations.

O. Plasberg, *Turdus* = *turgidus*. In the *Theriaca* of Aemilius Macer, ap. *Charis. i. 81. 19 K., would read *turdo* for *tundo* resonantia sibila collo. *Turdo* : *turgidus* = *caldus* : *calidus*, etc. Cf. *tardus* = **targidus* (*traho*), Osthoff, M. U., V. 106.

J. Cserép, *Elementum*. Suggests a Semitic origin for the word. Doubted by the editor of ALL. on chronological and other grounds.

A. Zimmermann, *Zur Etymologie von donec and secus*. Additional arguments for the etymologies of these words proposed in ALL. IV. 602 ff.

586-610. Review of the Literature for 1899, 1900.

JOHN C. ROLFE.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LXIII (1908).

Pp. 1-11. *Luciana*. H. von Herwerden. Textual notes on the new Teubner edition of Lucian by Nils Nilén, Vol. I, Part 1.

Pp. 12-38. *Zur Komposition der altattischen Komödie*. Wilhelm Süss. I. A study of the rôle of the *βωμολόχος* in Aristophanes. Sometimes, as in the *Peace*, *Acharnians* and *Clouds*, the principal character is himself the *βωμολόχος*, in other plays we have merely an actor making more or less amusing comments on a dialogue between two other people. In the *Lysistrata*, lines 535-38 should not be assigned to *Lysistrata*, but to a new speaker. Line 308 of the *Frogs* refers to the *πρωκτός* of Dionysus. In the *Peace*, lines 433-38 should be assigned to *Hermes*, lines 439-40 to *Trygaeus*. II. Criticism of Zielinski's theory as to the occasional lack of an *ἀγών*. III. Contrast of the *ἀγών* with the burlesque scenes.

Pp. 39-57. *Buchwesen und Bauwesen: Trajanssäule und delphische Schlangensäule*. Th. Birt. Supplementary notes to the author's 'Buchrolle'. The form of the ancient book is often reflected in ancient rhetoric and imagery: for instance, in such expressions as *γενήσεται ὡς χαρτίον ἢ γῆ*, *explicare aciem*, *ἀναπτύσσειν τὴν φάλαγγα*, in the use of 'pagina' to denote the inside wall of a public building, in the expression *σελίδες θεάτρου* (which seems to mean the 'cunei', not the rows of seats). It had its influence, too, on ornamental architecture: for instance, in the Ionic frieze, in the Column of Trajan, in the Delphic Serpent-Column at Constantinople. These two columns may be regarded as artistic imitations of the Spartan *σκυτάλη*.

Pp. 58-78. *Hellenistische Beiträge* (continued from Vol. LXII, p. 591). III. *Kleitarchos*. Fr. Reuss. Further argument (see Rh. Mus. 57, 582) in support of the author's thesis that *Kleitarchos* was not a contemporary of Alexander, but belonged to the later Hellenistic period.

Pp. 79-106. Vergil und die Ciris. Paul Jahn. This article points to Virgil himself as quite possibly the author of the Ciris. The poem is apparently earlier than Ovid, Met. VIII, and Propertius, V 4, 39. It contains much that is found also in Virgil, but Virgil often borrows from himself. Moreover, it has a quite remarkable number of parallels in two poems of the Catalepta: XI (which is likewise dedicated to a Messala) and XII.

Pp. 107-126. Die epische Zerdehnung. Hugo Ehrlich. Criticism of the theories of Wackernagel, Danielsson, and others. Such forms as ὁρώω, ὁρώωντες, are not due to the Rhapsodists, but were a characteristic feature of the oldest Ionic dialect.

Pp. 127-151. Aus Rhetoren-Handschriften (continued from Vol. LXII, p. 590). Hugo Rabe. V. Des Diakonen und Logotheten Johannes Kommentar zu Hermogenes Περὶ μεθόδου δεινότητος. A new commentary from a Vatican MS of the fourteenth century. Rabe prints a few pages from the beginning, and gives an outline of the remainder. [The portion printed contains some new fragments of Euripides.]

Miscellen.—P. 152. J. M. Stahl. Methana bei Thukydides. In V 45, 2, ἀφίκοντο ἐς Μέθανα τὴν μετὰ τὸν Ἐπιδάουρον καὶ Τροιζήνος, the name Μέθανα means the whole peninsula, not merely the town. The τὴν refers to a γῆν to be understood after Τροιζήνος.—Pp. 152-155. F. Buecheler. Procopiana. Textual notes.—Pp. 155-157. Fr. von Velsen. Zu Horaz Sermon. II 1, 86. 'Tabulae' means "die im Prozesse vorgelegten Beweisurkunden", in this case, "das den Beweis enthaltende Schmähgedicht". And the whole line may mean: "die Strafthat wird durch das Lachen gesühnt werden, du wirst dann straffrei entlassen".—Pp. 157-158. J. H. Lipsius. Zu Valerius Flaccus. The Codex Sangallensis and the Codex Vaticanus seem to be two copies of a common original.—Pp. 158-160. Franz Rühl. Q. Curtius über den indischen Kalender. The month of 15 days (VIII 9, 35 f.) means the 'paksha' of 15 'tithi'. The words "cum orbem sidus implevit" mean "wenn das Gestirn seine Bahn vollendet hat."

Pp. 161-189. Corinnae quae supersunt. W. Crönert. Critical edition of the fragments of Corinna, including the papyrus discovered at Hermupolis in 1906.

Pp. 190-196. Prosopographica. F. Buecheler. The Βεργίνιος 'Ρούφος of Alexander Aphrodisiensis, De Anima, p. 151, may be the Verginius Rufus of Pliny, Ep. II 1. The Attius Labeo mentioned in a Sabine inscription, Not. d. Scavi, 1900, p. 150, 2, may have been the grandfather of the Attius Labeo of Persius' first Satire. The Hostius Capito of CIL. XIV 4201 may be the Capito of Seneca, Contr. X, praef. 12. The Cornelius Vitalis of CIL. VI 4924 and 34932 lived about the reign of Claudius. The Auxentius who built a bridge across the Cydnus (Pauly-Wissowa, II, p. 2615) is the Auxentius mentioned by Symmachus, who

built a bridge across the Tiber about the year 385. In Stobaeus, Flor. IV 45, p. 230 H, Κορνηλιανὸν κατὰ Βερονίκης, the Cornelianus is the famous rhetorician of the reign of Marcus and Verus; the Beronice is the Berenice of Juvenal, Sat. VI 156. From Corp. Gloss. Lat. VI, p. 620, we get the name of a Julius Suavis who discussed the form of the 'laena'. He seems to have been later than Verrius and earlier than Suetonius. Possibly he was the Julius Suavis of CIL. X 8058, 43. The Tutilius mentioned by Pliny, Ep. VI 32, 1, may be a different person from the rhetorician Tutilius mentioned by Quintilian III 1, 21. Cp. CIL. VI 9785: C. Tutilio Hostiliano philosopho Stoico, etc. The Mavortius of CIL. XIV 4178 is Romulus (Quirinus).

Pp. 197-223. Panaitios und die attische Stoikerinschrift. C. Cichorius. The Σπόριος Ῥωμαῖος of this inscription (I. G. II 953) may be Spurius Mummius, and the archonship of Lysiades may mean the year 139/38. The group of names at the end (Poseidonios, Aristarchos, and Apollodoros) suggests a date later than the banishment of the philosophers from Alexandria in 145.

Pp. 224-234. Bencius Alexandrinus und der Cod. Veronensis des Ausonius. R. Sabbadini. Between 1313 and 1320 Bencius composed a long general chronicle, in which he quoted from two books of Ausonius, the Ordo urbium nobilium and the Ludus septem sapientum. These he found in a single manuscript at Verona, though according to Schenkl's division of the MSS they belong to two different classes. Sabbadini collates the quotations with other MSS and with Peiper's text.

Pp. 235-238. Die Platon-Handschrift Ω . H. Rabe. Notes on a Vatican MS of the tenth century. It contains marginal variants by three different hands, of the tenth and eleventh centuries. The variants to Leg. I and V are reported here.

Pp. 239-253. Plutarchstudien. K. Ziegler. I. The 'Epistle of Lamprias' is a forgery of the fourteenth century. II. On the earliest collection of the Lives. Recent studies have shown that our text goes back to two early collections, one in two volumes, the other in three. The three-volume collection was the older.

Pp. 254-259. Eine altfaliskische Vaseninschrift. C. Thulin. This comes from the necropolis of Civita Castellana (Monumenti antichi d. Lincei IV 339). Thulin thinks, after a careful examination of the writing and of the words, that it is a genuine inscription of the sixth century, or earlier. The last word *doviad* = *duat duit*. Compare Umbr. *pur-dovitu* 'porricito', Gr. *δοφειναι*, *δοῦναι*, Lat. *cre-duam*.

Pp. 260-266. Textkritisches zu Diodor in Anlehnung an die Excerpta Vaticana. H. Kallenberg. The Codex Florentinus of Diodorus deserves more consideration than it has received of late.

Pp. 267-282. Das Leben des Dichters Porphyrius. Otto Seeck. An African, perhaps a Carthaginian; removed to Rome in 317; accompanied the expedition against the Sarmatae in 322. In 326 he was in exile; in 329 and again in 333 he was praefect of the city.

Pp. 283-303. Die Perikeiromene. S. Sudhaus. Textual notes on (1) the trochaic scene of the second act (398-439), (2) the tumult before Moschion's house (435-487). Comment on the first act. Textual notes on fragment K, on the closing act of the Samia, and on fragment Q of the *Ἐπιρρίπτουρες*.

Pp. 304-310. Johannes des Mildtätigen Leben des heiligen Tychon. A. Brinkmann. Textual notes.

Miscellen.—Pp. 311-312. P. Thielscher. Manilius I 25-29. Interpretation of the text as given by the Codex Lipsiensis.—Pp. 312-313. L. Radermacher. *ὡς ὁμοίως* and *Verwantes*. Such expressions as *ὡς ὁμοίως*, in the sense of *ὁμοίως*, are not confined to Phoibammon (Rh. Mus., 1906, p. 124). Vettius Valens has *ὡς ἐναλλάξ* and *ὡς παντελῶς*.—Pp. 313-316. M. P. Nilsson. Zu *Zeὺς Καταιβάτης*. A study of a new inscription (BSA. X 172), and of a passage in Athenaeus, XII, p. 522.—Pp. 316-319. F. Bücheler. Zum Stadtrecht von Bantia. The words in line 31 of the Tabula Bantina, *acunum VI nesimum*, mean *annum VI proximum*.—P. 319. M. Ihm. Civitas Baesarensis. Darenus.—Pp. 319-320. W. Vollgraff. Das Alter der neolithischen Kultur in Kreta. The excavators at Knossos report a neolithic stratum of *débris* 6½ m. deep, lying 5.33 m. below the present level of the hill. Evans sets the close of the neolithic period at 4000 B. C., which means an average rise of level since that time of a little less than a metre in a thousand years. At the same rate of accumulation the neolithic stratum would represent a period of about 6000 years. Evans, however, thinks it probable that the rise of level was considerably slower in the earlier period—while the settlement was smaller—and so sets the beginning of the neolithic settlement at 12000 (or even 14000) B. C. But surely the accumulation of *débris* on the site would be faster in the earlier period—when there were no house walls of stone, and the dwellings were probably built of sun-baked brick. For the Egyptian towns, where such brick dwellings were in use, Flinders Petrie reckons an average rise of level of half a metre a century; for Syria, even a much faster rate. Reckoned by the Egyptian standard, the neolithic stratum at Knossos would represent a period of about 1300 years, and the beginning of the settlement would be brought down to 5300 B. C.

Prefixed to the third number of this volume is a brief obituary notice of Professor FRANZ BUFCHER (1837-1908). He was a contributor to the Museum for a full half-century, and for thirty-two years he was one of its ablest editors.

Pp. 321-328. Saturnier des Tuditanus cos. 625/129. F. Bücheler. Study of a fragmentary inscription recently found at Aquileia, with an attempt at its restoration. The Tuditanus is the C. Sempronius who conquered the Iapudes.

Pp. 329-340. Ein dorisches Komödienbruchstück. F. Solmsen. Study of a fragment of the Πόλεις of Philyllios, quoted by Pollux, X 58. This should be printed, ἐς τὰς πινακίδας δ' ἀμπερέως ὅτι κα λέγοι | τὰ γράμμαθ', ἐρμάνευε. Note the form ἐς for ἐκ, before a consonant, and the use of the optative with κα in a subordinate sentence.

Pp. 341-369. Zur Kritik und Exegese der Frösche des Aristophanes. A. Roemer. Discussion of lines 924 (for μεσοίη read τελοίη), 837, 1056, 849, 838 (cp. Agam. 859 ff.), 799, 756, 826, 906, 1204 ff., 807, 909, 790.

Pp. 370-391. Die Hellenika von Oxyrhynchos. A. v. Mess. The new fragments of Greek history published in the fifth volume of the Oxyrhynchus Papyri cannot be the work of Theopompus. They may be, as Blass believed, the work of Cratippus.

Pp. 392-405. De epitaphio Senecae. E. Bickel. This little poem (Anthol. Lat. 667 Riese) cannot be a genuine composition of Seneca. The sentiment points to some later Christian writer.

Pp. 406-418. Nochmals in-privativum im Lateinischen. M. Pokrowskij. Support of an earlier article on the same subject (Rh. Mus. LII 427-434). It is highly improbable that such forms as *indecent* are due to the influence of such forms as *indecent*. In Livy, XXII 23, 8, *inviolatus ab* = *qui inviolatus manserat sive relictus erat*. In German one can say: er verkaufte das *vom Feinde unbeschädigt gelassene* (oder: *gebliebene*) Gut.

Pp. 419-422. Euripideum. H. Rabe. The writer has discovered a missing leaf of Codex B (= Vat. 909) containing lines 899-940 of the Rhesus. Here he collates it with Nauck's text, Leipsic, 1891. B seems to have stopped at line 940, even in the 14th century. Pal. 98 is a copy of B as far as 940, with the closing lines (941-996) taken from another manuscript.

Pp. 423-444. Die Beziehungen der älteren attischen Uebergabe- und Rechnungsurkunden zu einander. W. Bannier. Continued from Rh. Mus. LXI 202-231.

Pp. 445-464. Motiv und Persönlichkeit. L. Radermacher. I. Discussion of the story and of the name of Margites (cp. Rh. Mus. LIX 314). The name means 'Dümmling.'

Pp. 465-471. Das Mosaikrelief. R. Engelmann. The writer returns to the subject of an earlier article (Rh. Mus. 1874, Vol. XXIX 561-589), and still insists, as before, that mosaic reliefs were unknown in ancient Rome.

Miscellen.—Pp. 472-475. A. Elter. Canius a Gadibus und Livius Poenus. Both Teuffel and Schanz speak of a Latin poet Canius a Gadibus, as mentioned by St. Jerome, Ep. 49. Their reference seems to be due to Hertz, who gave the number of the epistle as he found it in a Leyden MS. But his epistle 49 turns out to be the famous *Epistola Valerii ad Rufinum ne ducat uxorem*, written apparently about 1200 (Migne XI 254). The passage in question is found in chap. 17: Canius a Gadibus, poeta facundiae lenis et iocundae, reprehensus est a Livio Poeno, gravi et uxurato historiographo, quod multarum gauderet amoribus, his verbis, etc. The Canius must be Canius Rufus, the friend of Martial, mentioned, e. g., I 61, 9, *gaudent iocosae Canio suo Gades*. And the reprehensus est a Livio Poeno may be due to another line in the same poem, *censetur Apona (= a pona, a Poeno) Livio*.—Pp. 475-476. Marie Gothein. Der Titel von Statius' *Silvae*. "Der Leser soll im Schatten der wohlgepflegten Bosquets auf bequemen Wegen sich an den anmutigen Gaben des Dichters erfreuen."—Pp. 476-479. Otto Seeck. Die Quinquennalfiern des Licinius (in the year 313).—Pp. 479-480. F. Buecheler. Zur lat. Seemannssprache. Tutarchus, Hygin. Fab. 14, is a Latinized form of *τοῖχαρχος* (túcarcus, tutarcus). Trierarchus is contracted to triarchus (CIL. X 7291), or trierchus (CIL. VIII 7030). So nauarchus seems to have been shortened sometimes to nachus.

Pp. 481-487. Die Abfassungszeit der *Alexandra*. S. Sudhaus. The poem seems to have been written soon after the second Macedonian war and the proclamation of the freedom of Greece.

Pp. 488-494. Das 68. Gedicht Catulls. A. v. Mess. A defence of the unity of the poem. Lines 41 ff. are a genuine erotic elegy—an attempt to comply with the request mentioned in line 10.

Pp. 495-511. Alkidamas und Platon als Gegner des Isokrates. Hans Raeder. Alles ist dunkel und unsicher.

Pp. 512-530. Aus Rhetoren-Handschriften. Hugo Rabe. (Continued from p. 151). VI. Weitere Textquellen für Johannes Diakonos. VII. Georgios. VIII. Konstantin Laskaris und der Christophoros-Kommentar.

Pp. 531-558. Motiv und Persönlichkeit. (Continued from p. 464). L. Radermacher. II. Die Büsser Vergils. The poet was not bound to adhere strictly to tradition in the assignment of punishments. Some of his punishments may reflect popular notions of *ματιοπονία*, such as abound in Greek and German proverb and story. In line 586 the *dum*-clause should explain the nature of Salmoneus' punishment in Hades. He seems to have been condemned to some form of punishment which would suggest the nature of his offence.

Pp. 559-586. Eideshelfer im griechischen Rechte. R. M. E. Meister. The practice of compurgation was known in Locris, in

Crete, in the Aeolian Kyme and in the Egyptian Thebes. Co-jurors might be brought in to support either the plaintiff or the defendant.

Pp. 587-604. Caesars Anticato und Ciceros Cato. A. Dyroff. Conjecture as to the nature of Caesar's attack.

Pp. 605-617. Die Inselfahrt der Ciris. R. Reitzenstein. A study of this passage leads to the conclusion that neither Gallus nor Virgil is the author of the poem.

Pp. 618-623. Die Homer-Metaphrasen des Prokopios von Gaza. A. Brinkmann. Parallels to the sentiment of Sarpedon, Il. XII 322-328.

Miscellen.—Pp. 624-625. Th. Gomperz. Zu Herodot II 16. Read ἡ γὰρ δὴ for οὐ γὰρ δὴ, as the writer suggested twenty-five years ago.—Pp. 625-626. Th. Gomperz. War Archimedes von königlichem Geblüte?—Pp. 626-627. J. M. Stahl. Zu Fragmenten des Euripides. Textual notes on two new fragments published by H. Rabe, pp. 145 and 148 of this volume.—Pp. 627-630. R. Asmus. Zur Textkritik von Julian. Or. IV.—P. 631. A. Brinkmann. Zu Julians IV Rede.—Pp. 632-633. G. Némethy. Tibulliana. In I 6, 56 admittas has the meaning of virum ad se admittere: cp. Ov., Am. I 8, 53; Prop. III 21, 7. In II 2, 7, for puro read Surio. With II 3, 4, verbaque aratoris, compare Ov., Pont. I 8, 55-58, Et discam, Getici quae norunt verba iuvenci, Adsuetas illis adiciamque minas. With II 3, 71-72 compare Lucr. V 962.—Pp. 633-635. Ch. Huelsen. Ein Vers des Martial und eine stadtrömische Grabschrift. Housman's conjecture Sattiae, III 93, 20 is confirmed by CIL. VI 9590.—Pp. 635-636. Karl Meiser. Zu Juvenal 15, 90. For autem read audi.—Pp. 636-639. Hugo Ehrlich. König Ogygos. *Φαγ-ίγ-ιος* is a reduplicated form from the same stem as *ἔγ-ρος*. For the difference in quantity, compare *αἰ-γυπίος* with *γῆψ*, *στῦφελός* with *στῦφω*.—Pp. 639-640. Eb. Nestle. Stöcke mit Schlangenhaut (Zu S. 54f.). Of snake skins drawn over a stick, not wound about it.—P. 640. A. Elter. Zusatz zu o. S. 472. The MSS reading apono, Mart. I 61, 3, should have been mentioned on p. 474. As for the passage quoted from the Epistola ad Rufinum, Rehdigeranus 130 has Ruptis huic mars reticulis, instead of hinc M. r. testiculis.

WILFRED P. MUSTARD.